THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I will listen to anyone's convictions, but pray keep your doubts to yourself."—GOTHE.

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OFFICIAL DECLARATION

By the First Presidency, adopted unanimously by the General Conference at Salt Lake City, April 5th, 1907.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS TO THE WORLD.

GREETING:—

IN the hope of correcting misrepresentation, and of establishing a more perfect understanding respecting ourselves and our religion, we, the officers and members of the Church of Jesus Christ of Latter-day Saints, in general conference assembled, issue this declaration.

Such an action seems imperative. Never were our principles or our purposes more widely misrepresented, more seriously misunderstood. Our doctrines are distorted, the sacred ordinances of our religion ridiculed, our Christianity questioned, our history falsified, our character traduced, and our course of conduct as a people reprobated and condemned.

TRUTH ABOUT "MORMONISM."

In answer to the charges made against us, for ourselves and for those who, under divine direction, founded our religion and our

Church; for our posterity, to whom we shall transmit the faith, and into whose keeping we shall give the Church of Christ; and before mankind, whose opinions we respect, we solemnly declare the truth to be:

Our religion is founded on the revelations of God. The Gospel we proclaim is the Gospel of Christ, restored to earth in this the dispensation of the fulness of times. The high claim of the Church is declared in its title—The Church of Jesus Christ of Latter-day Saints. Established by divine direction, its name was prescribed by Him whose Church it is—Jesus the Christ.

The religion of this people is pure Christianity. Its creed is expressive of the duties of practical life. Its theology is based on the doctrines of the Redeemer.

If it be true Christianity to accept Jesus Christ in person and mission as divine; to revere Him as the Son of God, the crucified and risen Lord, through whom alone can mankind attain salvation; to accept His teachings as a guide, to adopt as a standard and observe as a law the ethical code He promulgated; to comply with the requirements prescribed by Him as essential to membership in His Church, namely, faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—if this be Christianity, then are we Christians, and the Church of Jesus Christ of Latter-day Saints is a Christian Church.

The theology of our Church is the theology taught by Jesus Christ and His Apostles, the theology of scripture and reason. It not only acknowledges the sacredness of ancient scripture, and the binding force of divinely-inspired acts and utterances in ages past, but also declares that God now speaks to man in this final Gospel dispensation.

We believe in the Godhead, comprising the three individual personages, Father, Son, and Holy Ghost.

We hold that man is verily the child of God, formed in His image, endowed with divine attributes, and possessing power to rise from the gross desires of earth to the ennobling aspirations of heaven.

We believe in the pre-existence of man as a spirit, and in a future state of individual existence, in which every soul shall find its place, as determined by justice and mercy, with opportunities of endless progression, in the varied conditions of eternity.

We believe in the free agency of man, and therefore in his individual responsibility.

We believe that salvation is for no select few, but that all men may be saved by obedience to the laws and ordinances of the Gospel.

We affirm that to administer in the ordinances of the Gospel authority must be given of God; and that this authority is the power of the holy priesthood.

We affirm that through the ministration of immortal personages

the holy priesthood has been conferred upon men in the present age, and that under this divine authority the Church of Christ has been organized.

We proclaim the objects of this organization to be, the preaching of the Gospel in all the world, the gathering of scattered Israel, and the preparation of a people for the coming of the Lord.

"Mormonism" seeks its converts among all classes and conditions of society, and those who accept it are among the best men and women of the nations from which they come—honest, industrious, virtuous and reverent. In their community life they are peaceable, law-abiding and exemplary. Their instincts, traditions and training are opposed to vice and crime. The religion they have embraced, the Church of which they are members, condemns every form of evil, and their lives, with few exceptions, are exponents of righteousness. Many of the early proselytes to our faith were descendants of the Pilgrims and Puritans. Joseph Smith, Brigham Young and other leaders among the Latter-day Saints, traced their lineage to the founders and first defenders of the nation. Joseph Smith was a native of Vermont, and by vocation a farmer. All trades and professions were drawn upon for the membership of the Church. In England, its first foreign mission field, it was mainly the middle and working classes that responded to the Gospel message. All over the world it has been the same—our converts have been men and women of character, intelligence, and integrity. There is nothing in "Mormonism" to attract the selfish or the vile.

The effort to differentiate the "Mormon" priesthood and the "Mormon" people, by allowing that the latter are a good, honest, though misguided folk, while alleging that their leaders are the personification of all that is bad, is a most futile one. The great majority of the male members of the Church hold the priesthood, and though constituting the official body of the Church, they are a portion of the people. Priesthood and people are inseparable, and, vindicated or condemned, stand together.

INVITES IMVESTIGATION.

The charge that the Church relies upon duplicity in the propagation of her doctrines, and shuns enlightened investigation, is contrary to reason and fact. Deceit and fraud in the perpetuation of any religion must end in failure. A system of religion, ethics, or philosophy, to attract and hold the attention of men, must be sincere in doctrine and honest in propaganda. That the Church employs deceptive methods; that she has one doctrine for the priesthood and another for the people; that she teaches one set of principles to her members in Zion, and another to the world—is not true. Enlightened investigation is the very means through which the Church hopes to promote belief in her principles, and extend the beneficent influence of her institutions. From the beginning, enlightened investigation has been one thing she has

sought. To secure this she has sent her missionaries into all parts of the world, especially to the centers of civilization and enlightenment, where her literature has been freely distributed; yet too frequently her claims have been disallowed without investigation, and judgment has been pronounced without a hearing. At the Columbian Exposition, which celebrated the four hundredth anniversary of the discovery of America, the religions of the world were represented in a great parliament, for the purpose of showing "in the most impressive way, what and how many important truths the various religions hold and teach in common; * * * to set forth by those most competent to speak, what are deemed the most important distinctive truths held and taught by each religion; * * * to inquire what light each religion has afforded or may afford to the other religions of the world." To this gathering the Church of Jesus Christ of Latter-day Saints, though the most distinctively American Church, was not invited; nevertheless she sought opportunity to place side by side with the creeds of all the great historic faiths, a presentation of her principles, and to voice to mankind the truths she deemed most important and most helpful. This opportunity was denied the Church, except upon such terms as were humiliating and subversive of the end sought—a wider publication and a more just consideration of her faith. After such an experience, and others of like kind, though of varying degree, we submit that it ill becomes our accusers to charge us with shunning enlightened investigation.

A FRIEND TO EDUCATION.

It has been charged that "Mormonism" is opposed to education. The history of the Church and the precepts of its leaders are a sufficient answer to that accusation. Joseph Smith, the first president of the Church, founded schools and attended them as a student, as did many of his followers under his advice and influence. Brigham Young, who succeeded Joseph Smith, emulated him as a founder and patron of schools; and every subsequent president of the Church, his associates, and the people generally, have been equally zealous in that cause. In the course of their exodus from Illinois, our people built log schoolhouses while halting on the Missouri river, then the frontier of the nation; and after they had traversed a thousand miles of wilderness, and planted their infant colony in the valley of the Great Salt Lake, schoolhouses were among the first buildings they erected. Such has been the course pursued in every "Mormon" colony. The State of Utah, now dotted with free schools, academies, colleges and universities, institutions which have given her marked educational prominence, furnishes indisputable evidences that her people—mostly "Mormons"—are friends and promoters of education. To the Latter-day Saints, salvation itself, under the atonement of Christ, is a process of education. That knowledge is a means of

eternal progress was taught by Joseph Smith:—"It is impossible for a man to be saved in ignorance"—"A man is saved no faster than he gets knowledge"—"The glory of God is intelligence"—"Whatever principles of intelligence we attain to in this life, will rise with us in the resurrection"—"He who gains in this life more knowledge than another, will have so much the advantage in the world to come." These were aphorisms with the Prophet Joseph Smith.

MORALITY OF "MORMONISM."

Neither is it true, as alleged, that "Mormonism" is destructive of the sanctity of the marriage relation; on the contrary it regards the lawful union of man and woman as the means through which they may realize their highest and holiest aspirations. To the Latter-day Saints, marriage is not designed by our Heavenly Father to be merely an earthly union, but one that shall survive the vicissitudes of time and endure for eternity, bestowing honor and joy in this world, glory and eternal lives in the worlds to come.

The typical "Mormon" home is the temple of the family, in which the members of the household gather morning and evening for prayer and praise to God, offered in the name of Jesus Christ, and often accompanied by the reading of Scripture and the singing of spiritual songs. Here are taught and gently enforced the moral precepts and religious truths, which, taken altogether, make up that righteousness which exalteth a nation, and ward off that sin which is a reproach to any people. If such conditions are not a sufficient answer to the charge that our homes are un-Christian, subversive of moral influence, and destructive of the State's stability, then we turn to the present generations, "Mormon" American citizens, products of our religion and our homes, for our vindication. Here are our sons and daughters; submit them to any test of comparison you will: regard for truth, veneration for age, reverence for God, love of man, loyalty to country, respect for law, refinement of manners, and, lastly, in this issue between us and our accusers the crowning test of all, purity of mind and chastity of conduct. It is not inordinate self praise to say of the generations of our people, born and reared in "Mormon" homes, that they will compare favorably, in the Christian virtues, and in all that makes for good citizenship, with any community in this or any other country.

CHARGE OF COMMERCIALISM.

The charge that the Church is a commercial rather than a religious institution; that its aims are temporal rather than spiritual; that it dictates its members in their industrial activities and relations, and aims at absolute domination in temporal affairs—all this we emphatically deny. That the Church claims the right to

counsel and advise her members in temporal as well as in spiritual affairs is admitted. Leading Church officials, men of practical experience in pioneer life, have aided the people in establishing settlements throughout the inter-mountain west, and have given them, gratuitously, the benefit of their broader knowledge of things, through counsel and direction, which the people have followed to their advantage; and both the wisdom of the leaders and the good sense of the people are vindicated in the results achieved. All this has been done without the exercise of arbitrary power. It has resulted from wise counsels, persuasively given and willingly followed.

It has also been the policy of the Church to foster home industries. Where there has been a lack of confidence in some of these enterprises, and private capital has been afraid to invest, the Church has furnished funds that the practicability of the undertaking might be demonstrated; and repeatedly the wisdom of this policy has been made manifest. Thereby the resources of various localities have been developed, community interests diversified, and the people, especially the poor, given increased opportunity of employment and a better chance to become self-sustaining.

NO ARBITRARY POWER.

We deny the existence of arbitrary power in the Church; and this because its government is moral government purely, and its forces are applied through kindness, reason, and persuasion. Government by consent of the governed is the rule of the Church. Following is a summary of the word of the Lord, setting forth the principles on which the Church government is to be administered:

"The rights of the priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon men is true; but when they undertake to cover their sins, or gratify their pride, their vain ambition, or exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile."

Nominations to Church office may be made by revelation; and the right of nomination is usually exercised by those holding high authority, but it is a law that no person is to be ordained to any office in the Church, where there is a regularly organized branch of the same, without the vote of its members. This law is operative as to all officers of the Church, from the president down to the

deacon. The ecclesiastical government itself exists by the will of the people; elections are frequent, and the members are at liberty to vote as they choose. True, the elective principle here operates by popular acceptance, rather than through popular selection, but it is none the less real. Where the foregoing facts exist as to any system, it is not and cannot be arbitrary.

The Church officers, in the exercise of their functions, are answerable to the Church. No officer, however exalted his position, is exempt from this law. All decisions, rulings and conduct of officials are subject to investigation, correction, revision and final rejection by the general assembly of the priesthood of the Church, its final court of appeal. Even the president, its highest officer, is subject to these laws, and special provision is made for his trial, and, if necessary, his deposition. Where these facts exist in any administration of government, it cannot be justly classed as a tyranny, nor considered a menace to free institutions.

THE TITHING SYSTEM.

The tithing system of the Church, so often denounced as oppressive, and as imposing an arbitrary ecclesiastical tax, is in reality a system of free-will offerings. True, the members, by the law of the Church, are under moral obligation to pay one-tenth of their interest anually. But from the very nature of the principles on which churches exist, that being voluntary associations for the fostering of spiritual life, and the achievement of moral and charitable ends—in which associations membership cannot be compelled—there is no compulsory means of collecting this or any other Church revenue. Tithing is a voluntary offering for religious and charitable purposes, and not a scheme of extortion for the enrichment of the higher officials. Service in the interest of the Church is given, for the most part, without monetary compensation; where compensation is allowed it is moderate; the high Church officials are not rich, but in the majority of cases are men of limited means, and where it is otherwise their wealth did not come from the tithes of the people—these facts are a complete refutation of the slander that our tithing is a system of extortion practised upon the people for the enrichment of the priesthood. Like the Church government throughout, the tithing system operates upon the principle of free will and the consent of those who hold the faith to be divine.

A LOYAL PEOPLE.

Neither in mental attitude nor in conduct have we been disloyal to the government under whose guarantee of religious freedom our Church was founded. The Book of Mormon proclaims America to be the land of Zion; a land dedicated to righteousness and liberty; a land of promise to certain branches of the house of

(*Continued on page 249.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 18, 1907.

A MOST IMPORTANT DOCUMENT.

We publish in this issue of the Star an official declaration from the First Presidency in behalf of the Church of Jesus Christ of Latter-day Saints, presented and unanimously adopted at the General Conference of the Church on April 5th, 1907. It is addressed to all the world. It ought to receive universal attention. It would be only fair and just on the part of the press everywhere to aid in its circulation. So much has been printed in misrepresentation of the doctrines, position and intent of the "Mormon" people and their leaders, that their own side of the questions that have been agitated should be placed before the public. This, however, is scarcely to be expected. The time has not yet arrived for an equitable popular discussion of "Mormonism," although a much better disposition concerning it has been manifested by people who feel interested in the matter. The document occupies most of the space in this number of the Star, but we believe it will be read with the greatest interest by subscribers to this periodical. We have space only to say that we endorse it in every particular and on every subject upon which it touches. It is a voice from the entire membership of the Church which has been established by divine revelation in these latter days. It comes through the authorized exponents of their faith, and can be depended upon as the plain and simple truth concerning the matters presented. We commend it to the careful consideration of all people wherever it shall obtain circulation, and particularly to persons and papers that have engaged in opposing this great cause and its ministers. We shall print an extra number of the Star on this occasion, and we request the missionaries and Saints generally to distribute this manifesto as widely as means and opportunity will permit. May it prove a means of dissipating error, and of enlightening the world concerning the true position of the Church which has been established on earth in this generation by Jesus Christ Himself for the redemption of mankind!

C. W. P.

OFFICIAL DECLARATION.

(*Concluded from page 247.*)

Israel, and also to the Gentiles. It declares that God will fortify this land against all other nations; and "he that fighteth against Zion shall perish." By revelation to Joseph Smith, the prophet, the Lord declared that He had established the Constitution of the United States through "wise men raised up unto this very purpose." It is also our belief that God has blessed and prospered this nation, and given unto it power to enforce the divine decrees concerning the land of Zion, that free institutions might not perish from the earth. Cherishing such convictions, we have no place in our hearts for disloyal sentiments, nor is there likelihood of treason in our conduct. Were we evil-disposed toward American institutions, or disloyal to the United States, we would be recreant to those principles to which by interest and education we are attached, and would repudiate the revelations of God concerning this land.

In reaffirming our belief in the high destiny of America, our attachment to American institutions, and our loyalty to the United States, we declare that those sentiments, this loyalty, have outlived the memory of all the wrongs inflicted upon our fathers and upon ourselves.

If patriotism and loyalty are qualities manifested in times of peace by just, temperate, benevolent, industrious and virtuous living; in times of trial, by patience, resistance only by lawful means to real or fancied wrongs, and by final submission to the laws of the land, though involving distress and sorrow; and in time of war, by willingness to fight the battles of the nation—then unquestionably are the "Mormon" people patriotic and loyal.

THE PROBLEM OF POLYGAMY.

The only conduct seemingly inconsistent with our professions as loyal citizens is that involved in our attitude during the controversies that have arisen respecting plural marriage. This principle was introduced by the Prophet Joseph Smith, at Nauvoo, Illinois. The practice was continued in Utah, and published to the world, as a doctrine of the Church, in 1852. In the face of these facts, Brigham Young, whose position in the matter was well known, was twice appointed, with the consent of the senate, first by President Fillmore, and afterwards by President Pierce, to be the governor of the territory. It was not until 1862 that Congress enacted a law forbidding plural marriage. This law the Latter-day Saints conscientiously disregarded, in their observance of a principle sanctioned by their religion. Moreover, they believed the enactment to be violative of the Constitution, which provides that Congress shall make no law prohibiting the free exercise of religion. Notwithstanding this attitude and conduct on the part of our people, no decision of the supreme court upon this question was

secured until 1878, more than thirty years after the settlement of Utah; nor were determined efforts made to enforce the law until a further period of five or six years had elapsed. Surely this toleration, under which the practise of plural marriage became firmly established, binds the United States and its people, if indeed they are not bound by considerations of mercy and wisdom, to the exercise of patience and charity in dealing with this question.

If it be charged by those who find extenuation for offenses committed prior to the decision of 1878, that our subsequent duty as good citizens was clear and unmistakeable, we reply that the situation, as viewed by some of our members, developed a conflict between duty to God and duty to the government. Moreover, it was thought possible that the decision of the supreme court might be reversed, if what was regarded as a constitutional right was not too easily surrendered. What our people did in disregard of the law and of the decisions of the supreme court affecting plural marriage, was in the spirit of maintaining religious rights under constitutional guaranties, and not in any spirit of defiance or disloyalty to the government.

RESPECTFUL SUBMISSION.

The "Mormon" people have bowed in respectful submission to the laws enacted against plural marriage. While it is true that for many years they contested the constitutionality of the law of Congress, and during that time acted in harmony with their religious convictions in upholding by practice, as well as by spoken and written word, a principle committed to them from God, still, when every means of constitutional defense had been exhausted, the Church abandoned the controversy and announced its intention to be obedient to the laws of the land. Subsequently, when statehood for Utah became a possibility, on the condition that her Constitution provide by ordinance, irrevocable without the consent of the United States, that plural marriages should be forever prohibited, the "Mormon" people accepted the condition by voting for the adoption of the Constitution. From that time until now, the Church has been true to its pledge respecting the abandonment of the practice of plural marriage. If it be urged that there have been instances of the violation of the anti-polygamy laws, and that some persons within the church have sought to evade the rule adopted by her, prohibiting plural marriages, the plain answer is that in every state and nation there are individuals who violate law in spite of all the vigilance that can be exercised; but it does not follow that the integrity of a community or a state is destroyed because of individual transgressions. All we ask is that the same common-sense judgment be exercised in relation to our community that is accorded to other communities. When all the circumstances are weighed, the wonder is, not that there have been sporadic cases of plural marriage, but that such cases have been

so few. It should be remembered that a religious conviction existed among the people holding this order of marriage to be divinely sanctioned. Little wonder, then, that there should appear, in a community as large as ours, and as sincere, a few overzealous individuals who refused to submit even to the action of the Church in such a matter, or that these few should find others who sympathized with their views; the number, however, is small.

Those who refer to "Mormon polygamy" as a menace to the American home, or as a serious factor in American problems, make themselves ridiculous. So far as plural marriage is concerned, the question is settled. The problem of polygamous living among our people is rapidly solving itself. It is a matter of record that in 1890, when the manifesto was issued, there were 2,451 plural families; in nine years this had been reduced to 1,543. Four years later the number was 897; and many of these have since passed away.

In answer to the charge of disloyalty, founded upon alleged secret obligations against our government, we declare to all men that there is nothing treasonable or disloyal in any ordinance, ceremony, or ritual of the Church.

CHURCH AND STATE.

The overthrow of earthly governments; the union of church and state; domination of the state by the church; ecclesiastical interference with the political freedom and rights of the citizen—all such things are contrary to the principles and policy of the Church, and directly at variance with the oft-repeated declarations of its chief presiding authorities and of the Church itself, speaking through its general conferences. The doctrine of the Church on the subject of government, stands as follows:

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

Such is our acknowledgement of duty to civil governments. Again:

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer law in equity and justice should be sought for and upheld by the voice of the people (if a republic) or the will of the sovereign."

'We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another prescribed in its spiritual privileges, and the individual rights of its members, as citizens, denied."

With reference to the laws of the Church, it is expressly said:

"Be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet.

"Behold, the laws which ye have received from mine hand are the laws of the Church, and in this light ye shall hold them forth."

This is to say, no law or rule enacted, or revelation received by the Church, has been promulgated for the State. Such laws and revelations as have been given are solely for the government of the Church.

The Church of Jesus Christ of Latter-day Saints hold to the doctrine of the separation of church and state; the non-interference of church authority in political matters; and the absolute freedom and independence of the individual in the performance of his political duties. If, at any time, there has been conduct at variance with this doctrine, it has been in violation of the well settled principles and policy of the Church.

We declare that from principle and policy, we favor:

The absolute separation of church and state;

No domination of the state by the church;

No church interference with the functions of the state;

No state interference with the functions of the church, or with the free exercise of religion;

The absolute freedom of the individual from the domination of ecclesiastical authority in political affairs;

The equality of all churches before the law.

The reaffirmation of this doctrine and policy, however, is predicated upon the express understanding that politics in the states where our people reside, shall be conducted as in other parts of the Union; that there shall be no interference by the state with the Church, nor with the free exercise of religion. Should political parties make war upon the Church, or menace the civil, political or religious rights of its members as such—against a policy of that kind, by any political party or set of men, whatsoever, we assert the inherent right of self-preservation for the Church, and her right and duty to call upon all her children, and upon all who love justice, and desire the perpetuation of religious liberty, to come to her aid, to stand with her until the danger shall have passed. And this, openly, submitting the justice of our cause to the enlightened judgment of our fellow-men, should such an issue unhappily arise. We desire to live in peace and confidence with our fellow citizens of all political parties and of all religions.

AS TO REVELATION.

It is sometimes urged that the permanent realization of such a desire is impossible, since the Latter-day Saints hold as a principle of their faith that God now reveals Himself to man, as in ancient times; that the priesthood of the Church constitute a body of men who have each for himself, in the sphere in which he moves, special right to such revelation; that the president of the Church is recognized as the only person through whom divine communication will come as law and doctrine to the religious body; that such revelation may come at any time, upon any subject, spiritual or temporal, as God wills, and finally that in the mind of every faith-

ful Latter-day Saint, such revelation, in whatsoever it counsels, advises or commands is paramount. Furthermore it is sometimes pointed out that the members of the Church are looking for the actual coming of the kingdom of God on earth, that shall gather all the kingdoms of the world into one visible, divine empire, over which the risen Messiah shall reign.

All this, it is held, renders it impossible for a "Mormon" to give true allegiance to his country, or to any earthly government.

We refuse to be bound by the interpretations which others place upon our beliefs; or by what they allege must be the practical consequences of our doctrines. Men have no right to impute to us what they think may be the logical deduction from our belief, but which we ourselves do not accept. We are to be judged by our own interpretations, and by our actions, not by the logic of others, as to what is, or may be, the result of our faith. We deny that either our belief in divine revelation, or our anticipation of the coming kingdom of God, weakens in any degree the genuineness of our allegiance to our country. When the divine empire will be established we may not know, any more than other Christians, who pray, "Thy kingdom come, Thy will be done, in earth as it is in heaven;" but we do know that our allegiance and loyalty to country are strengthened by the fact that while awaiting the advent of the Messiah's kingdom, we are under a commandment from God to be subject to the powers that be, until He comes "whose right it is to reign."

AIM AND SPIRIT.

"Mormonism" is in the world for the world's good. Teaching truth, inculcating morality, guarding the purity of the home, honoring authority and government, fostering education, and exalting man and woman, our religion denounces crime, and is a foe to tyranny in every form. "Mormonism" seeks to uplift, not to destroy society. She joins hands with the civilization of the age. Proclaiming herself a special harbinger of the Savior's second coming, she recognizes in all the great epochs and movements of the past, steps in the march of progress leading up to the looked for millennial reign. "Mormonism" lifts an ensign of peace to all people. The predestined fruits of her proposed system are the sanctification of the earth and the salvation of the human family.

And now, to all the world: Having been commanded of God, as much as lieth in us, to live peaceably with all men—we, in order to be obedient to the heavenly commandment, send forth this Declaration, that our position upon the various questions agitating the public mind concerning us may be known. We desire peace, and will do all in our power on fair and honorable principles to promote it. Our religion is interwoven with our lives, it has formed our character, and the truth of its principles is impressed upon souls. We submit to you, our fellowmen, that there is noth-

ing in those principles that calls for execration, no matter how widely in some respects they may differ from your conceptions of religious truth. Certainly there is nothing in them that may not stand within the wide circle of modern toleration of religious thought and practice. To us these principles are chrystallizations of truth. They are as dear to us as your religious conceptions are to you. In their application to human conduct, we see the world's hope of redemption from sin and strife, from ignorance and unbelief. Our motives are not selfish; our purposes not petty and earth-bound; we contemplate the human race, past, present and yet to come, as immortal beings, for whose salvation it is our mission to labor, and to this work, broad as eternity and deep as the love of God, we devote ourselves, now and forever. Amen.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND.

In behalf of the Church of Jesus Christ of Latter-day Saints, March 26th, 1907. Adopted by vote of the Church in General Conference, April 5th, 1907.

Salt Lake City, Utah.

MINUTES OF THE LONDON CONFERENCE.

THE annual London Conference of the Church of Jesus Christ of Latter-day Saints was held Sunday, April 7th, 1907, in Finsbury Town Hall, London, President Miles L. Jones presiding. President Charles W. Penrose, Elder J. Robert Price of the Liverpool Office, and thirty-one traveling Elders were present.

The morning meeting commenced at eleven o'clock, and after the opening exercises, and the statistical report had been read, President Jones made a short address of welcome. He presented the general and local authorities and they were unanimously sustained. Elders D. H. Cook and A. W. Stephens addressed the congregation, and the remainder of the session was occupied by President Penrose. He was delighted at seeing the unity that was manifested by the Saints and their willingness to sustain the authorities of the Church. The Saints had testified with uplifted hands before the Lord of their faith in His inspired servants and of their willingness to uphold them in their respective positions. We are living in the dispensation of the fulness of time, a dispensation spoken of by all the holy prophets, in which God would perform a marvelous work and a wonder. That work has been commenced. The true and everlasting Gospel has been restored, Divine authority has again been conferred upon men, and the Church of Christ has been set up again on the earth to remain till Christ shall come. The keys of the kingdom were given to the Apostle Peter, and while the mother church lays claim to an un-

broken line of apostolic succession from Peter to the present time, yet she has neither apostles nor prophets. When Jesus Christ established His Church He placed in it apostles, prophets, evangelists, pastors, teachers, etc., and it was His desire that these inspired officers should remain in the Church, that the members might be kept from being carried about by every wind of doctrine, be preserved in unity and perfected in the faith. But the apostles and prophets were put to death, and men arose speaking perverse things and turned the people away from the truth. Darkness came upon the earth and gross darkness upon the minds of the people, as was predicted by the prophets. But the Lord in His mercy has once more caused the glorious light of truth to burst forth, and His Gospel is going to every nation, kindred, tongue and people. The Saints are engaged in a great and mighty work. They have been delivered from darkness and unbelief, and it is our duty to warn our fellows that they may be brought into the light. President Penrose spoke of the sacrament, and of the sacred nature of the ordinance. Condemnation would surely follow the Saints if they partook of the sacrament unworthily. No member of the Church, having a grievance against his brother, ought to partake of the sacrament till a reconciliation had been effected. The Lord has promised His Holy Spirit to those who will do His will and keep His commandments.

The afternoon session of the conference commenced at 2:30. There was a large attendance. The first part of the meeting was occupied by Elders J. Robert Price and L. C. Blood, who spoke interestingly and spiritedly on the doctrines of the Gospel. President Penrose occupied the remainder of the time. "Many times," said the speaker, "the words 'Come unto me, all ye that labor, and are heavy laden, and I will give you rest,' are used as a text for a sermon, or a theme for a song. But people do not understand the true meaning of these words. Those who come to Jesus must come in by the door. The door into the fold of Christ is by baptism." Jesus marked the path and led the way. He was born of the water and of the Spirit, and he told Nicodemus that a man would have to follow His example and be born of the water and of the Spirit before he could enter the kingdom of God. Christ in sending His apostles into the world instructed them to tell the people that if they would believe and be baptized they would be saved. Men are saved through faith; but the faith that saves is a living, active faith, not dead faith. Men showed their faith by their works. President Penrose showed the effects of living faith: by it the sick were healed, the blind received their sight, the lame walked, and the dead were raised to life. This faith has again been given to the Saints of God. The power of the Lord is manifested to-day as it was in ancient times. The Lord acknowledges the administrations of His authorized servants. No man should attempt to administer in the ordinances of the Gospel ex-

cept he be called of God as was Aaron. The doctrine of salvation for the dead was clearly set forth by Elder Penrose. Great interest was manifested by all present in the remarks of the speakers.

The evening meeting commenced at 6:30. President Miles L. Jones spoke briefly on the plan of salvation. He told of the sacrifices which the missionaries make in leaving their homes to come out into the world to proclaim the Gospel of Christ. They give their time freely, willingly, preaching the true Gospel without money and without price. He was followed by President Penrose, who showed in a very clear and convincing address the necessity of modern revelation. The Scriptures were written by men who were inspired by the Holy Ghost, and men inspired by the same Spirit can write Scripture to-day. He showed from the Bible that God is a personal Being, that He possesses bodily parts and spiritual passions. He discoursed in an intelligent manner on the pre-existence of man, the immortality of the soul, and the free agency of all intelligencies. Profound interest was manifested by all present. There were fully four hundred and fifty persons in attendance at the evening meeting, many of whom are not members of the Church, but who took a deep interest in the remarks of the speakers.

Vocal selections rendered by members of the Tout family, and also by Mr. Pugh, proved to be interesting features of the conference. They were highly appreciated by the congregation.

D. E. HAMMOND, Clerk of Conference.

NOTICE TO MISSION PRESIDENTS.

CONFERENCE Presidents are requested to instruct emigrating Saints to go to their lodging places direct on their arrival at Liverpool, and leave their luggage, also children, if any, and not bring them to this office. There is no need for any but one member of a family to come to the office to transact business, change money or obtain tickets for their transportation. They should arrive in Liverpool to make these arrangements not later than the evening before the day of sailing. All returning missionaries should gather at this office on the evening before the day of sailing and receive necessary instructions.

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